

NEW HAMPSHIRE CONFERENCE.

move for a Committee on the State of the Country several times, but he thought that the time had not yet come when we should fall quietly back to our places, and leave public affairs to those to whom they belong,—involving, as you see, Mr. Editor, 1st, that we had been *out* of our place in our past action, and 2d, that political, or rather public affairs, belong only to politicians—an opinion, I mean, which would amazingly suit the latter class of people.

On the same side it was urged that, while the country was in danger of *disunion* and from this

war and reason, it was eminently fit that a Conference of the ministers of Christ should speak out in no uncertain manner for *loyalty*, and so forth. But now the Lord had brought us through all these dangers, secession was smothered (?) and slavery

On the other hand it was suggested that the members Interrogated above are at least doubtful as to granting their *certainly*, even then there is still some certain grave questions affecting our national *certainly* and righteousness Before God and men, which certainly demanded expression from the ambassadors of Christ. Between these two arose a *certainly* and with this *certainly* responsibility organization that *certainly* we ought to have such a Conference, which we had not yet as a Conference beheaded the President of Lincoln, nor rejoiced over and thanked God for our victories and the return of peace, and several other things of the same sort. A very skillful ruling out of the work of the Committee, we

Well, the Committee was ordered by a very large majority. When announced, its composition was curiosity—1st, the mover of it was not on it; 2nd, the thankful and bewailing brother aforesaid was

chairman; 3d, what radically disposed men were
it, were of the quiet, gentlemanly kind that does
like to make a fuss. The writer was not surprised
at the remark made to him by an ex-Southern mem-
ber of the Conference, who perhaps is not to be
blamed that his heart is still very tender toward
old friends of "the border"—and the other side:
reckon neither Mr. Johnson nor Congress will
an endorsement from that Committee."

Well, certain "radical" resolutions were drawn
up and put into the hands of one of the Committee
with the request that if possible he would get the
spirit, if not their letter, embodied in the new

This, however, could not be done; and as I see that "official" reporter remarks that these resolutions "when they appear will be generally" pleasing, may be edifying to you. The English readers see that in the estimation of the "New England" they would not be generally pleasing to us. "Radical" Methodist preachers and people. The "New England" you will hardly call them so—resolutions were substance as follows:

Resolved, 1. That while we rejoice that by constitutional amendment slavery is legally dead, we yet deplore the evidences forced upon us of cruel treatment of the freedmen in many parts of the country, lately, and especially in the spirit of the *lites*, and await only the opportunity and power to produce a *resurrection* of this chief cause of all our national wrongs.

2. That while we leave the *method* of the means to those whose legal education and legislative functions best qualify them for its determination, we demand our countrymen to be true to the removal of all distinctions of class and political principle upon differences of race or color, is a means which we deem to be the best.

Methodism—this Committee being the judge. I see I have been a long while in telling

this story. Let me give your readers one other incident, which, when it is done, I'll submit to you whether the Bishops ought not to find some use of Bro. Gilbert Haven's faith to send as missionaries hitherward as well as to Mississippi. A preacher, not far from where I write, was holding an "extra meeting." The state of the work seemed such as to indicate the need of an intelligent pious woman to converse with penitents of the opposite sex. He accordingly waited upon what

thought such a woman, and stated the necessity of the case. The following dialogue took place:

Lady. "I would like to attend such manner of meetings if they could be conducted in the right manner."

Pastor. "I don't understand you; to what do you refer?"

Lady. "I don't believe in *mixing things* together much in such meetings."

Pastor. "Do you refer to the poor and rich?"

Lady. "No, I mean *colors—black and white.*"

Pastor. "Why, sister, do you mean that the

would not like to hear Uncle Billy (a good black member) pray in one of our prayer meetings?"

Lady, (after a moment's hesitation.) "Yes, it is just what I mean."

Pastor. "Why, sister, don't you think the heard Uncle Billy pray?"

Lady. "Yes."

Pastor. "And don't you think he prays equal if not better expression and sense than of the white brethren do?"

Lady. "Yes."

Pastor. "Well, one more question; don't believe when we all come to stand before the white throne that Uncle Billy and you and

all be on a level before the Judge," &c. ?

Lady. "My dear sister."

Pastor. "How then, my dear sister, can you soaverse to coming on a level with such a Christian in prayer, if you expect to *be* judged?"

Lady. "Well, I *am* averse to it; doubtless I am prejudiced; but I *can't* help it."

She did *not* go to the meetings, which continued two months or more; for I need not say that Billy continued to pray whenever occasion seemed to call for it, and I presume the Lord heard answered his prayers all the same.

What do you think, Mr. Editor, while such a sentiment and feeling as this exists, (and it is only a specimen,) do you agree with the (w

elder aforementioned, that we may quietly subside into
More in due time. T. H. H.

SERIOUS AND CHURCH INTELLIGENCE

Rev. H. B. Abbott writes from Lewiston
April 13: "We have had a most cheering result
interest in this charge for several months past.
We have taken on probation 117, and a much
number have been converted, many of
having gone to their homes in other places.
The interest is still increasing."

Bro. J. R. Crawford, writes from Bucksport
Me.: "We are enjoying a gracious revival
season; more than a score of young people
brought in, and the work goes on."

Bro. Cushman writes from Conway, N. H.: "I
predecessor's soulful and earnest labors."

Bro. Lufkin writes from Danville, April 18, "The good Lord has blessed Danville much since we have been reclaimed, a number come and the revival spirit continues."

The Western, April 6th, reports nearly 1,800 conversions, and April 18th, about 1,600.

The Central, March 28th, reports over 1,400 conversions.

About 530 have professed faith in Christ at Emery M. E. Church, Philadelphia, during the five months.

The Northwestern, April 18th, reports nearly 1,000 conversions. The Northwest seems to be in a

Dickinson College is enjoying a remarkable revival. Indeed, so thorough a work is not remembered to have taken place by the oldest college in the North.

The Independent, April 19th, reports more than 1,600 conversions.

This is a year of the right hand and of the High. Every lover of souls should look for results. Whiteden fields are ready for the reaper. Let us go into the vineyard and labor, and get fruit unto life eternal.

The attempt on the part of the Southern Presbyterians to supply the religious destitution of the South was commenced on Sunday, April 12th. The preacher was a gentleman who fled from the South and took refuge in Canada. He became pastor of Sanders, Beverly Tucker & Co. of New York. He was conducted in a most interesting manner by New York ministers. He was well received by the people of New York; or they

to be Southern sympathizers in view of honor, not very pious. The audience was very sparse

